HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE [illegible] OF THE LAW."

VOL. 1. CONCORD, N. H., SATURDAY, NOVEMBER 14, 1835. NO. 19.

HERALD OF FREEDOM.
Office, over Merrimack County Bank.
PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.
JOSEPH HORACE KIMBALL, Editor.
Elbridge G. Chase, Printer.

ANTI-SLAVERY.

Mr. Weld's Address

At the Meeting of the Western Reserve (Ohio) Anti-Slavery Society.

[From the Ohio Observer.]

Mr. T.D. Weld, upon seconding the resolution, remarked, that the brother who had just taken his seat, was not under an illusion when he said he saw a cloud gathering over the South. There was a cloud gathering there. He saw it, and any body, with open eyes, might see it. Behold, said he, its dark and threatning aspect, and hear its thunder. And was there any thing which would cause it to break away from the face of the sky? Nothing! yes, there was one thing, and but one, which like a magic wand would conduct its thunders harmlessly aside, and that was immediate emancipation.

For fifty years, England tried to abolish slavery in some other way, but all without effect. Then she began to act upon the principle of immediate emancipation, and the Bermudas showed the result. In six weeks the work was accomplished. While the experiment was making, the cry was the land would run blood, but the six weeks passed away, and no blood was flowing.

Do Slaves desire Liberty!

His brother had spoken of the longings of the slave for liberty. He had spent a month in his fathers family, when that brother was at home, and he would bear his testimony, that, after travelling much in the Slave States, nowhere had he seen slaves receive kinder treatment than in the family of the Rev. Doct. Allen, of Huntsville. And if such were the longings of the slaves where they were so kindly treated, such their quenchless desires after liberty, such their throes of agony under the privation of it, such the thick night of despair which settled down upon them, surrounded as they were by so many mitigating circumstances, what must be the wretchedness of the tens of thousands, to whom no tender mercies were meted out! Their drivers were almost uniformly a most degraded class of men. William Wirt in his life of Patrick Henry, had denominated them "the last and lowest of the human race." Such was the character of the men in whose power were three-fourths of all the slaves in the United States. Who that would make their case his own, rather than suffer what they suffered, would not pray God to close his eyes in death?

Here Mr W. said he would stop, as the audience had already been detained to a late hour, but a wish was expressed from various parts of the house that he would go on. And taking a little book from his pocket, he said he would read to them the longings of a slave, after liberty, written down by himself, or rather dictated (for he could not write) and written down by another. He was the property of Mr. James Horton, of Chatham Co., North Carolina. And it should be observed that he said nothing of positive inflictions as the cause of his wretchedness, nothing but that he was treated with the utmost kindness.

"Come, melting pity, from afar,
And break this vast enormous bar
Between a wretch and thee;
Purchase a few short days of time,
And bid a vassal soar sublime,
On wings of liberty.

* * *

Alas! and am I born for this,
To wear this slavish chain?
Deprived of all created bliss,
Thro' hardships, toil and pain.
How long have I in bondage lain,
And languished to be free!
Alas! and must I still complain—
Deprived of Liberty?
Oh Heaven! and is there no relief
This side the silent grave—
To soothe the pain—to quell the grief
And anguish of a slave?
Come Liberty thou cheerful sound,
Roll thro' my ravished ears!
Come, let my grief in joys be drowned,
And drive away my fears.
Say to the foul oppressor, cease,
Ye tyrants rage no more,
And let the joyful trump of peace,
Now bid the vassal soar.

* * *

Am I sadly cast aside,
On misfortune's rugged tide?
Will the world my pains deride,
For ever?
Must I dwell in slavery's night,
And all pleasure take its flight,
Far beyond my feeble sight,
For ever?
Worst of all must hope grow dim,
And withhold her cheering beam?
Rather let me sleep and dream,
For ever?
Something still my heart surveys,
Groping thro' this dreary maze;
Is it hope; then burn and blaze,
For ever!
Leave me not a wretch confined,
Altogether lame and blind—
Unto gross despair consigned,
For ever!
Heaven, in whom I can confide,
Canst thou not for all provide?
Condescend to be my guide,
For ever.
And when this transient life shall end,
Oh, may some kind eternal friend
Bid me from servitude ascend,
For ever!"

This was a slave, sir, said he, with thrilling emphasis.

He here introduced an anecdote, which exhibited in a striking light the value which the slave sets upon the liberty of which he is deprived. A vessel having on board the wives and children, and some other connections of thirty or forty planters, was wrecked between St. Kitts and Nevis. The husbands and fathers gathered upon the shore, and saw the vessel driving before the storm, at the mercy of the waves, until, by and by, it struck upon a rock. The next moment they expected it to go to pieces, and to see the waves close upon the dear objects of their solicitude. They got boats in readiness to go to their relief, but not a soul of them had the fortitude to volunteer to man them. Shrinking back themselves they called upon the slaves to man the boats, but they refused. They then applied the lash, and the poor creatures lay down and groaned, and would have suffered themselves to be cut with whips until they had given up the ghost, before they would have obeyed. At last one of the planters mounted a stump, and swinging his hat, cried out, "*Liberty! Liberty!*" At the sound of that word every slave started. He then proclaimed liberty for life to every slave who would man the boats. It was no sooner said than done.—Three boats were manned at once. One of them had scarcely gotten from the shore, when it was met by a terrible wave, and dashed upon a rock, and all on board perished. Another, a little further out, was ingulphed in the waves, and every soul was lost. The third one was hard by its side when it went down, and yet the brave fellows who manned it, with countenances fixed, steered straight for the vessel, bowing upon their oars, as though nothing had happened to their comrades.

It was affecting to think how dear liberty was to these slaves, and what hazards they were willing to run to obtain it, "hoping even against hope!" When called upon to encounter the awful peril, they were perfectly dead to every other motive—neither flattery, threatening, bribes, nor the lash moved them. But the sound of that word, Liberty, struck a cord, which vibrated to the very centre of their souls, and wrought them up to desperation in a moment.

Mr. Weld concluded with a most eloquent and thrilling appeal to ministers of the gospel, to bring their combined and powerful moral influence to the aid of this cause.—Sacrifices they might indeed be called upon to make, but what was that religion good for which shrunk from sacrifices. To be ready to make sacrifices when duty required, constituted an essential part of religion itself. It was here that the power of goodness was unrolled, and its unearthly origin demonstrated.

Montpelier Anti-Slavery Society.

It will be seen by the following from the State Journal, that our Anti-Slavery friends in Montpelier Vt. are not to be put down by the threats, hissing and shuffling of feet of a mob, whose leaders for the want of *arguments* resort to *exciting tipplers* to plead their cause: how despicable must that cause be which needs a mob to support it. But even the wrath of man, by the wisdom, skill, and goodness of God, shall be made to advance the cause of the oppressed, and the remainder of wrath he will restrain. This is our consolation: and for this will we praise God.

Pursuant to notice, a respectable number of ladies and gentlemen assembled at the Masonic Hall in Montpelier, on Tuesday, Oct. 27, 1835.

The meeting being called to order, and its object stated to be the organization of an Anti-Slavery Society,

Col. J. P. Miller was chosen Chairman, and Edward H. Prentiss was appointed Secretary.

The form of a Constitution was then presented, and on being twice read and fully considered and discussed, was unanimously adopted.

[Here follows the Constitution.]

The following officers were elected.

Jonathan P. Miller, *President*,
James Stevens, *Vice-President*.
Elihu Scott, *Secretary*.
Edward H. Prentiss, *Treasurer*.
Sherman Kellogg, Chauncey L. Knapp, C. Columbus Wing, } *Managers*.

The following Resolutions and Declaration of Sentiments were then offered by Mr. Knapp, as chairman of a committee chosen for the purpose, consisting of C. L. Knapp, Henry Y. Barnes and Joseph Somerby, and were unanimously adopted, viz:

RESOLUTIONS.

1. *Resolved*, That the right peaceably to assemble and discuss all subjects of public concernment, is a right guarantied to us both by the Constitution of this State and of the United States, and is, in the language of Daniel Webster, "a home-bred right—a fire-side privilege. It has been enjoyed in every house, cottage and cabin in the nation. It is not to be drawn into controversy. It is as undoubted as the right of breathing the air or walking in the street."

2. *Resolved*, That any attempt to abridge or subvert that right by violence or intimidation, is a direct attack upon the fundamental doctrine of free governments and republican institutions.

3. *Resolved*, That in our efforts to procure the abolition of slavery, we aim to employ only such means as are constitutional and peaceful, and will discountenance any appeals to the passions of the slave, or any attempts in any way to excite him to acts of violence.

4. *Resolved*, That the publication and dissemination, in all the public journals of the South, of the unjust and unfounded assertion that abolitionists are endeavoring to excite the slave population to insurrection, and stand ready to countenance and sustain them in such a course, are directly calculated to stimulate the slave to acts of rebellion and blood.

5. *Resolved*, That the course pursued by the people of the South, in publishing what they are pleased to call the "incendiary" and "inflammatory" matter of the abolition periodicals in their own journals, and thus placing that matter more immediately within the reach of the slave than it is possible for abolitionists to do, is proof the most convincing that they do not fear any evil consequences from anti-slavery publications among the slave population.

6. *Resolved*, That in prosecuting the great work in which we are engaged, we wish to act on the common ground of christian philanthropy; and that we accordingly invite the co-operation of the members of all sects and parties in the country, and of all men everywhere, who have hearts to feel for the down trodden slave.

7. *Resolved*, That as Abolitionists we should deprecate any resort to physical force, either in the propagation or defence of our principles.

8. *Resolved*, That it be recommended to the friends of Emancipation in the churches to observe the last Monday evening of each month as a Concert of Prayer for the enslaved; and that the contributions in aid of the general object be regularly taken up at such meetings.

9. *Resolved*, That as the success of our cause mainly depends on the dissemination of a knowledge of our principles and purposes, we recommend for public patronage those papers in which our principles are fairly canvassed and faithfully defended.

10. *Resolved*, That the oppisition manifested by the enemies of immediate emancipation, in resorting to mobs and riots to prevent discussion, is evidence that they are conscious they cannot meet our principles by argument—or that TRUTH is less powerful than ERROR; and should be an argument with all, whose minds are not impervious to the force of truth, to examine the subject with candor.

11. *Resolved*, That the thanks of this Society be tendered to the Rev. Samuel J. May, for his recent visit to Montpelier; and that we admire the firmness, heroism and zeal which he has evinced, while urging upon us, in the face of unprovoked opposition, the claims of our countrymen in chains.

12. *Resolved*, That we extend our sympathies and encouragement to the devoted, philanthropic, and much abused Pioneer of our enterprize, WM. L. GARRISON—and that we cheer him on to renewed effort and patient endurance, amid all the perils and persecutions by which he is surrounded.

13. *Resolved*, That this Society hereby adopt the following DECLARATION of SENTIMENTS of the National Anti-Slavery Convention as being an approved epitome of our own *principles*, *purposes* and *plans* as a Society:

[Here follows the Declaration of the National Anti-Slavery Convention.]

Voted, That the Secretary procure the Constitution to be printed in a convenient form for circulation, and that the President appoint a committee of ten to solicit subscriptions from males and females throughout the town of Montpelier.

On motion of Mr. Prentiss, the Society proceeded to take up a collection; which amounted to $20,00.

Voted to adjourn to meet again at the Masonic Hall, on Tuesday next, (Nov. 3.) at 2 o'clock in the afternoon.

J. P. MILLER, *Chairman*.
E. H. PRENTISS, *Secretary*.

[From the Essex Gazette.]

With reluctance we give the following communication a place in our columns—not that we are unwilling to make our paper a vehicle of truth, but that we blush to record any thing against any man that gives his heart a deeper die than the sable complexion of a poor girl who received her dark skin from none other than the Almighty. To an iron heart, a case like this, may afford derision and mockery; but to him who looks beyond the narrow confines of the grave, it will here make him blush for his fellow man, and rejoice in anticipation of that hour when human distinction will be severed even by a divine preference for the despised and oppressed. If the time has come in New England when a helpless woman is to be driven from our stages, merely because God has given her a black skin, it is time for the philanthropists of New England to see to it. Every friend of humanity can here meet on common ground. It involves no question of Colonization or Abolition, but is one in which there may be a holy union of effort against that monster of prejudice and oppression. We doubt whether in all the south there could be found men enough to drive a poor girl from some part at least of a stage coach.

For the Essex Gazette.

MR. EDITOR,—A young woman of unblemished character lived in the family of Mr. W. of this town, for a long time. Some weeks ago, she manifested a desire to return to her kindred and friends in Stonington Conn. She made her arrangements accordingly. She was a member of the church of which I am pastor. I sought the earliest opportunity of giving her such religious instruction as I deemed most serviceable, at the close of which I said, I think you would do well to dispense with going home and come to live in my family, as we have no help. On the next day she said she would come provided she could have two or three weeks in which to visit her friends. She left for Stonington, and was to have returned two weeks ago. Myself and son, being very unwell we needed her help very much; but were unable to account for her delay till to-day, (Oct. 29,) I received a letter from her, which I take the liberty to make a short extract, which you can publish, sir, provided it is worthy of a place in your columns.

STONINGTON, Ct. Oct. 24.

Mr. and Mrs. H., I am very sorry to have to write this letter to you. I was detained a week from the time I left Haverhill, before I reached home. They would not let me ride in the stages, in consequence of which I was obliged to travel a great many miles in order to get home. Some days and I started cheerfully to come back to your family. My father brought me a few miles to meet the stage, I stayed over night and in the morning was already when the stage came along; but the driver nor his passengers were willing to have me ride, and would not let me. I asked him what I should do? He said go with some one else. I told him that I must go. But he drove off and left me.'

Do you ask, Mr. Editor, for what? Hear sir, the girls story. '*They would not let me ride on account of my color.*' The young woman sir, is a *Mulatto*, perhaps two or three shades darker than many who pass for white folks. The girl goes on—'I did not know what to do, I was troubled to get home again, and when I reached my father's I was discouraged from trying to come. I dare not try to come alone, I must give it up, though I am very sorry to disappoint you. From being shut out of the stages, I have been obliged to spend more money than I could have earnt in four months.'

I forbear to protract this extract, also decline making any comment on it, leaving your readers to judge whether it be a *fact*, that there is *no prejudice in New England against* COLOUR. Respectfully Yours,

E. N. HARRIS.

Haverhill, Oct. 23d.

[What has the church to do with slavery? G. S.]

Facts from Kentucky.

The following facts are from an intelligent young gentleman, who has recently spent ten months in one of the northern counties of Kentucky.

THE BEHAVIOUR OF CHRISTIAN SLAVEHOLDERS.

The minister and all the church members held slaves. Some were treated kindly, others harshly. There was not a shade of difference between their slaves and those of their infidel neighbors, either in their physical, intellectual or moral state; in some cases they would suffer in the comparison.

In the kitchen of the minister, a slave man was living in open adultery with a slave woman, who was a member of the church, with an "assured hope" of heaven, whilst the man's wife was on the minister's farm in Fayette County. The minister had to bring a cook down from the farm to the place in which he was preaching. The choice was between the wife of the man and his church member. He left the wife and brought the church member to the adulterer's bed.

A professor of religion had a slave girl who ran away; he caught her again. He told me that he was incensed, threw a rope over a beam in the kitchen, tied her by her wrists and hoisted her up, stripped her, and with his own hand whipped her until the blood flowed freely from her wounds.

A methodist preacher last fall took a load of produce down the river; amongst other *things* he took down five slaves. He sold them at New-Orleans. He came up to Natches, bought seven there and took them down and sold them also. Last March he came up to preach the gospel again. A number of persons on board the steam-boat (the Tuscarora) who had seen him in the slave shambles in Natches and New-Orleans and now for the first time, found him to be a preacher, had much sport at the expense of the "fine old preacher who dealt in slaves."

A non-professor of religion in Campbell Co., Ky., sold a female slave and two children to a methodist professor, with the proviso that they should not leave that region of country. The slave-drivers came, offered $50 more for the woman than he had given, and he sold her. She is now in the lower country, and her orphan babes are in Kentucky.

I was much shocked once, to see a Presbyterian Elder's wife call a little slave to her to kiss her feet. At first the boy hesitated, but the command being repeated in tones not to be misunderstood, he approached timidly, knelt and kissed her foot.

On a Sabbath day, as I was riding to meeting last winter, a great noise was heard in a deserted log-house. Stamping, hallooing, and shouting. Now and then a scream rose above the noise. I stopped in front of the house fifty or sixty feet from it. Soon, out came six or eight white boys, twelve or fourteen years old; one was cracking a slave-driver's whip. With them were two or three young slaves who were crying. I enquired the meaning of the scene, of a slave-holder by my side; he replied, they have been tying up those slaves and whipping them. The boys again returned to the house, and again the noise and screams were heard. A Presbyterian slaveholder turned to me and said, "that is the way we bring slaves into subjection—we let the children beat them."

[From the Vt. Telegraph.]

They who "teach for doctrines the commandments of men," would learn us to withhold as much of the truth as will give offence. But we ask them where in the sacred volume we are informed as to how much of truth to preach? If an answer cannot be found to this, we ask further, where in that volume is found discretionary power given to the ambassadors of Christ, to set forth as much truth, and suppress as much as they please? God commands us to preach repentance. Men countermand. Now, "Whether it be right in the sight of God to hearken unto you [men] more than unto God, judge ye." Because violence rises and intolerance reigns, are we to yield and recede? Soon as we get the gospel armor on, if the enemy approach and threaten, must we put it off and disband? Is this the way for the church to overcome?

To this doctrine of men there are two objections, which to us are insuperable. We can neither remove them, climb over them, nor get round them.

1. Every species of sin acquires inveteracy and invincibleness by being let alone. Sin is no natural or physical evil that will work its own cure. It is an eternal war against the God of holiness and all good, proclaimed and carried on by the author of all wickedness—always self-creating and self-fostering. To be let alone is what Satan, the author of sin, demands—not to occupy a given latitude, or possess a limited territory—but to do his own work in his own way—to carry darkness and death in every direction and to every extent. Every moment the foul deceiver is let alone he is extending his kingdom. Every inch conceded is so much ground lost. Satan is the same base liar, the same arch hypocrite now that he was when he promised the King of Zion that if he would only fall down and worship him, he would give him all the kingdoms of the world. Having been resisted and thrust behind, the cowardly imp, a short time afterwards begged of the same personage to be "let alone." Altho' when met and resisted he is the same craven now that he was then, he is gaining an alarming ascendency. He has bound hand and foot half of the clergy of this nation; and not a less proportion of the press, political and religious, is in his service. These strong assertions are made with mingled mortification and pity. If any one thinks this language too strong, let him observe *their* language and deportment. Is it not the language and deportment of slaves? They daily go out into the plain of Dura, and at the sound of music they fall down and worship the golden image that Satan hath set up. He has proffered them worldly honor, and, unlike their great Exemplar under the same temptation, poor short sighted creatures, they have grasped it—and in grasping it they have grasped a torpedo; and the moment was embraced to tie their hands. They were next told that the praise of men is of more consequence to them than the praise of God; and, wretched, deluded mortals, they have believed it. They have been persuaded not to run too fast; and lingering, they have given opportutity for their feet to be tied. Now behold them! O! all ye that pass by, pity them.

There is no fiction—no exaggeration in all this. A professor of biblical literature who has been looked up to from all New-England, has instructed his pupils not to pray publicly against a life destroying sin of this nation. Fearing the lion's den, he has given himself up to obey wicked men and devils, and thousands are following him. A large proportion of the religious prints throughout the country are under a like ignominious duress. True, they are unsparing against unpopular sins, and satan himself will join them in this, if they will only lend him their influence in favor of popular ones, or will let them alone or neutralize as far as possible the efforts of those who dare oppose them, which is the same thing. He tells them that if they overact in obedience to God they will give offence, render themselves unpopular, and hurt their usefulness! Now what stronger proof can the professed friend and lover of any cause give of his unfaithfulness, than that he gives no offence to any of the avowed enemies of that cause? Then Satan is yet as he alway has been, extremely solicitous for the welfare of the church. The church must take no steps against unpopular sins, for fear of division and distraction. He will allow the ministry and the church to talk about popular sins *in the abstract*, if they will leave it there and not urge a confessing and a forsaking; if they will not insist on works being done meet for repentance. Hence the constant warning from the pulpit and the press against agitating this, that and the other unpopular subject. Certain practices are sinful, but the sinners are our brethren, and they will be highly offended and will threaten us if we expose their sinfulness, and we are all sinners, therefore we ought to let them alone in their sins, for the present at least, until a more convenient season.

O what delusion! When will they be better prepared to be rebuked than at present? Are they not daily and hourly adding sin to sin; and hardening themselves—and stopping their ears; and closing their eyes? Is not certain ruin before them for their sins of *commission*, and us for our sins of *omission*? Let us not deceive ourselves. Suffering sin to go unrebuked for the present, is the wrong way to remove it. Yielding to the prince of darkness is the wrong way to overthrow his kingdom. His ambition is unbounded; his malignity cruel and unrelenting; his hate of truth and holiness perfect. He wants to be let alone for the present—to be let alone for the future—to be let alone until he has accomplished the destruction of men, the disconfiture of angels, and the dethronement of the king of the universe.

2. Our second objection to this doctrine of men, that requires us to withold the truth that would offend and disturb wicked men and devils, only needs to be simply stated. No words are needed to sustain it. It is this: the commands of God are upon us, "We ought to obey God rather than men."

We close this article by repeating our denial that the preaching of Gospel truth is the cause of division or difficulty in the church, or of violence in the land. No—

...cause is found in insatiable avarice—unquenchable lust—unbounded selfishness, and fiendish malignity.

Riot.

"We are now near the moment of going to press, to say what we wish to upon this subject—our columns are already full. We wish however to say one thing, and that is, let the authority of the law be maintained, we say, at all hazards; for it is the only shield that can cover us. Without it there can be no safety, not even for a moment.

While we have no apology to offer for a mob under any circumstances, we hold as being equally culpable, those who persist in a course that is calculated to excite such proceedings."—*Ch. Watchman.*

As was the editor of the Watchman, so are we, driven into a corner. Our columns are full. But if we have to stop the press, we must utter a word of abhorrence to the sentiment of that editor's last paragraph quoted. Had it come from James Watson Webb or Abner Kneeland, there would have been less occasion for surprise and mortification.

We can put no other construction on his language, than that the Boston Female Anti-Slavery Society, for presuming in accordance with constitutional rights, to hold a meeting in open day light, in the midst of that city, in full view of all who might take the trouble to look on and scrutinize their doings, are "*equally culpable* as the lawless miscreants who violated their rights—trampled down the Constitutions of the state and of the country—carrying anarchy and uproar in their train. To plead with this country and pray to God in behalf of more than one million of American females, their sisters, who are left without protection of law for the preservation of personal purity, or one tie of consanguinity, nature or affection, renders the persons so doing, "*equally culpable*" as a murderous mob. And what is the pretext? Why, their cause is unpopular; and it was "expected" that the meeting "would be addressed by several individuals who have become objects of a strong popular displeasure!"—Roger Williams was an "object of strong popular displeasure," *therefore* he was "*equally culpable*" for persisting in a public expression of his sentiments, as his ruthless persecutors for banishing him!—The Quakers that were hung in Massachusetts were "objects of strong popular displeasure;" *therefore* they were "*equally culpable*" for continuing to publicly set forth their moral and religious opinions, as were their persecutors for murdering them according to law.

But we have no room. We want a column and a half. We will however say, no thanks to the editor of the Watchman if there has not before this time been another riot in Boston. It is nothing worth that he calls for the maintenance of law to "cover us"—i. e. all except "objects of strong popular displeasure." This is sheer selfishness. If the riotous villains had called on him, and asked him to publicly plead their cause, with all their hardihood they would not have required him to say more for them than to make the objects of their malignity "*equally culpable*" with themselves.—*Lt. Tel.*

Extract of a Letter from a Minister in Massachusetts.

Ware, Sept. 4, 1835.

I cannot think that the cause of immediate emancipation, with its fast multiplying friends, is likely to be retarded for the want of advocates. It might almost be said, what more efficient advocates can it need than its avowed *foes*? Only let, "the chivalrous Southrons" continue to speak as for a few weeks past, and they will confirm, past question, the more important statements of the Northern friends of the slave; and the latter may say with equal truth and soberness, our "strength is to sit still." The late attempt to silence the voice of discussion, and muzzle the press, and place an odious espionage over the mail, and make law give place to the phrenzy of mobocracy, and take the key of knowledge from free people of color, and compel emancipated slaves either to quit their homes or return to a state of vassalage, has already opened many eyes—it will doubtless loosen many tongues at the North, if not the chains of many bondmen and women and children at the South. The crisis is a most solemn one. Never was there more occasion to be "wise as serpents, and harmless as doves." In all great moral revolutions, there is a loud call to move forward, with the eye of strong faith raised to heaven; with a deep sense of dependance on Him who holdeth human hearts in his hand as the rivers of waters, and who can turn into foolishness the counsel of Ahithophel; with the law of kindness on the tongue, and with pure, powerful love glowing in the heart, and prompting to vigorous and bold action.

The impudent ravings of scribbling "*dough faces*" in regard to George Thompson, are so disgraceful to the character of this country, that every true American turns from them with the deepest disgust. We are not over-partial to foreigners, but our cheeks burn with shame at the comparison of the liberality of our countrymen and the people of England. George Thompson has violated no law, his character is unimpeachable. No wonder the English look on the mass of our people as a horde of semi-barbarians, when they see such examples of savage ferocity, in our treatment of their generous, devoted and talented countrymen.

George Thompson comes here a missionary, yes, a Christian Missionary, and Americans who are ever ready to send to every quarter of the world those who preach the gospel of *righteousness*, are the first to set the heathen the example of persecuting those we send among them. The American nation at this moment presents to the world, the most astonishing spectacle that was ever exhibited. It is the brightest and the blackest, the highest and the most degraded, the freest and the most tyrannical, the wisest and the most foolishly, wickedly infatuated, of any nation that ever rose above the horizon, drenched in blood, that shone in splendor and then sinks into chaos of darkness amid storms and convulsions.—*N. Y. Times.*

Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: NOVEMBER 14, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

☞ The editor is sick and unable to attend to any business.

In our last paper we gave a brief account of a riot at Salem, Ms. on occasion of the "Monthly Concert of prayer for Slaves, and for the peaceful abolition of slavery in the United States and throughout the world." There was one course taken by the Sheriff, with reference to the mob, which, although unusual in these days of trimming and time-serving, when it is deemed almost an act of duty to "to sugar over the devil himself," we consider worthy of all praise. "The Sheriff, (says the Salem paper,) declared his determination to protect the rights of the citizens and preserve the peace of the town to the extent of his power—but he did not feel it to be his duty to assure them that Thompson was not there, as a means of quieting the mob." This was as it should be. The question whether a person, obnoxious to popular violence, is present at a legal and peaceful assembly of citizens, ought not to be submitted to for a moment by an officer of the peace. It is his duty to maintain the supremacy of the laws, whatever occasion or provocation the populace may have, or think they have, to break them.—The tolerating such a question, by giving it a reply, admits to some extent the propriety of the demand. It is as if the civil authorities should say—"Good friends—sweet friends—you that compose this 'assemblage of highly respectable gentlemen,' do not, we conjure you, be stirred up to any 'sudden flood of mutiny' by supposing that the incendiary Thompson is present. 'If it were so it were a grievous fault, and grievously shall' Thompson 'answer it.' To be sure, freedom of speech, and of the press, and the right of the people peaceably to assemble together, would seem to be guarantied by our Bill of Rights and most excellent Constitution—but these declarations, as well as that in the Charter of our Independence about 'all men being created equal and endowed by their Creator with certain unalienable rights,' are when applied to such a case as this where slavery comes in question, mere 'theoretical flourishes.' Even were it not so, public opinion, as says our excellent General Postmaster, is sometimes paramount to the law; laws must yield to the necessity of the case; and of this necessity you, gentlemen, are the judges—and in cases where negroes and foreigners are concerned, far be it from us to interpose by the strong arm of the law. But we assure you, gentlemen, that the object of your wrath, and of your righteous indignation is not present! He has not the effrontery—brazen-faced as he is—to be found here, on our free soil, united with other fanatics in offering up prayers to God for the abolition of slavery. For the cessation of an existing state of things, which, 'whether or not it be a sin, belongs to the slaveholding States to determine.' We conjure you, therefore, gentlemen, to depart in peace." No—this is not the language of a faithful officer, of one sworn to keep the peace, in the capacity of the truth which is upon him.—He should be a terror to evil doers, and consider and treat every one as such who may be found in open violation of the laws. Whatever "private rights" or popular excitements may be felt or indulged by any individuals or class of community.

Let Sheriffs, &c. be assured that every inch of legal ground yielded to a mob, however "wealthy and respectable," must will be claimed and taken.—Every concession of the civil authorities to such an assemblage is but a signal and warrant for greater license. Every yielding to popular clamor, as in the case of the Mayor of Boston in ordering the anti-slavery sign to be taken down, with the vain hope of thus appeasing the mob, only gives fresh impulse to popular frenzy. It is like giving a half famished lion the taste of blood, and expecting him, in the full range of unbounded license among flocks and herds to remain satisfied with the meagre pittance, which the jackall may have provided for him.

"Not so fast Neighbor."

We cut the following from the N. H. Sentinel.

"The Concord Herald says, 'Every pro-slavery paper in the country, has opened its batteries against him' (Thompson). 'Pro' is *for, in favor of.* Will the editor who preaches so eloquently, point out a single pro-slavery newspaper in New-England? He can't do it. What an abuse then of language to charge all the presses not devoted to the doctrine of 'immediate abolition' with being in favor of and defending slavery?"

As the editor of the Herald is sick, and wholly prevented speaking for himself, or even looking at this little article, we presume we may be allowed to speak for him.

Has not the Sentinel admitted that some of the newspapers in New-England are opposed to the doctrine of "immediate abolition?" if he will himself select those papers we will prove that they are *pro*-slavery—that they are in favor of and defend *slavery*." They are opposed to *immediate abolition*: pray, then, are they not in favor of the *present* continuance of slavery?—O, but they are not in favor of *perpetual* slavery! This is quite another thing. They are *for* slavery at *present* and under *existing circumstances*. The editor of the Herald has said nothing more. We think it needs but a very small share of discernment to see, that all those papers that are *for* the *present* continuance of slavery are *pro*-slavery papers—they do "*defend* slavery" for the *present*. No wonder such editors hate to be called *pro*-slavery; just as some men hate to be called *lovers of rum*, who oppose the doctrine of *immediate and total abstinence*. O! no; they are not "in favor of and defending" *rum drinking!* but then, for the *present*, under *existing* circumstances, they must take a little! Would not the Sentinel himself say, such persons are *for* rum, or *pro*-rum men?

SIGMA.

[For the Herald of Freedom.]

John Wesley and Methodist Ministers.

Are Methodist ministers walking in the steps of that great and good man, John Wesley, who under God they delight to honor as the founder of their sect? Did Wesley stand aloof from the cause of Abolition? Did he "advise the preachers, the trustees, and the official and other members to manifest their disapprobation, and to refuse the use of their pulpits and houses" to those persons who might plead the cause of the oppressed "whether under the pretext of agencies or otherwise?" Did he accuse such persons of pursuing "measures calculated to *inflame* the public mind with angry passions, and to stir up civil or ecclesiastical strife and disunion, in *violation* of our *solemn vows?*" Instead of this, Clarkson informs us in his history of Abolition of the slave trade, that, "In the year 1771, John Wesley, the celebrated divine, to whose pious labors the world will be long indebted, undertook the cause of the poor Africans. He had been in America, and had seen and pitied their hard condition. The work which he gave to the world in consequence, was entitled, 'Thoughts on Slavery.' Mr. Wesley had this great cause much at heart, and frequently recommended it to the support of those who attended his useful ministry."

On the above extract we remark,—First, Mr. Wesley got his *personal* knowledge of slavery *in America*: he was not, therefore, *ignorant* of slavery as it existed in this country, and that he was consequently prepared to judge of slavery from personal observation. Did his observation freeze up his soul in indifference? No. He "pitied their hard condition." In *consequence* of this he wrote his 'Thoughts on Slavery,' which contain the very *doctrine* of modern abolitionists; the preaching of which is declared by some in "high places" in the Methodist E. Church, to be "calculated to inflame the public mind with angry passions and to stir up civil or ecclesiastical strife and disunion, in violation of our solemn vows;" and to prevent the dissemination of which, "preachers, trustees and official members" of the M. E. Church are *advised* "to refuse the use of their pulpits and houses." So did not that good man, John Wesley. No: thank Heaven, no such blot rests upon the name of that man of God. He "*frequently recommended*" the Anti-Slavery cause "to the support of those who attended his useful ministry;"—he thought it not a desecration of his "pulpits and houses" to present a subject which he well know would "inflame the public mind;" for in his letter to the committee on abolition he said, he "desired to forewarn them, that they must expect difficulties and *great opposition* from those who were interested in the system; that these were a powerful body; and that they would raise all their forces, when they perceived their craft to be in danger. They would employ hireling writers, who would have neither justice nor mercy." "But" adds Mr. Wesley, "the Committee were not to be dismayed by such treatment," &c. Really! Did not Mr. Wesley think "the public mind" would be somewhat "*inflamed*?" Why then did he not shut his "pulpits and houses" against persons who preached against what he *fanatically* calls, "the shocking abomination of slavery?" How dared he be so "incendiary" as to say to "every gentleman that has an estate in our American plantations; yea, all slave holders, of whatever rank or degree; seeing *men buyers are exactly on a level with men stealers*, INSTANTLY, *whatever it costs*, put a stop to the cry of thy brother's blood" that "crieth against thee from the earth," from the ships and from the waters.—Thy hands, thy bed, thy furniture, thy house, thy lands, are at present stained with blood."

Now I ask; do Methodist preachers walk in the steps of Wesley, while they, be they in *high* or *low* places, attempt to prevent their "pulpits and houses" from being used to preach the very same *doctrine*, on slavery, that Wesley *preached* sixty years ago, 'and being dead, *yet* preacheth?' Do we walk in the same steps? Do we mind the same things? Or has the church become so polluted by slavery, or baptized *into* slavery, that it has become sacrilege to look this *clay-y image* in the face and say; "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:" before the march of truth slavery shall die, and the "head-stone" of *liberty* shall be brought forth with shoutings, crying, Grace, grace unto it." Let those Methodist Ministers among us, who are so exceedingly conscientious that they hardly dare *pray* for the slaves in *public*; lest they should *violate their solemn vows*; and who would enjoin the stillness of death upon their "pulpits" in declaring God's message by Isaiah; "Break every yoke, let the oppressed go free;" let those ministers, I say, ask themselves what answer they can give to God in the day when he shall make inquisition for blood, saying; Where is thy *colored* brother? Can we then say, Lord, it was a subject "calculated to inflame the public mind with angry passions, and stir up civil or ecclesiastical strife and disunion in violation of our solemn vows;" and so, Lord, though we *knew* that our *colored* brother was denied the *Bible*, and his *body* that thou designedst to be a temple of the Holy Ghost, was held as *merchantable property*, and he denied the right to obey thy command in regard to the institution of marriage, saying; "What God hath joined together let not man put asunder;" though we knew all this and much more; yet, Lord, it was an "exciting" subject, and as we *loved* the "PEACE of the *church*," we thought we had "better let it alone;" so, Lord, we hope we may be excused for not taking part with those "incendiary fanatics" who were continually crying, that we ought to "remember them that are in bonds as bound with them;" for, Lord, if we had done this, we should have felt so *distressed* on account of the *miseries* and *wrongs* endured by our colored brethren that we should hardly have engaged in any other missionary enterprize until we had cleansed the *church* from slavery; and then, Lord, there were so many of our ministers, class-leader, exhorters and private members that claimed THY IMAGE as "goods and chattels to all intents and purposes whatsoever," that we should have been considered *uncharitable* and *troublers* of the church, had we complied with thy command, to "lift up our voice like a trumpet, cry aloud and spare not;" why, Lord, the South would have been terribly *enraged*, and some of us would have been put to death by "*Lynch Law*," as Stephen was, and thou very well knowest the Jews put our Saviour to death by the *same law*: now, Lord, seeing all these things are so, had we not the very best reasons in the world for not being our *colored* brother's *keeper*? so we pray thee have us excused. Mark the answer,—"Inasmuch as ye did it not to one of the *least* of *these*, ye did it *not* to ME."

O for the return of the spirit that was upon Wesley.

GEO. STORRS.

'Granite State,' Nov. 1835.

The following is by a minister of the New-England Conference of the M. E. Church.

Catholicism--Slavery.

The nation is now horribly alarmed at the rapid and continued increase of popery, which threatens to overthrow all our republican institutions, and to destroy forever all our political and religious privileges. Very well. There is danger to be apprehended from this quarter.—But would not this be according to the retributive justice of Almighty God? doing unto us, as we do unto others? The word of the Eternal informs us, that when we refuse to do unto others as we would have others do unto us, He always does unto us as we do unto others; thus returning our evil in kind upon our own heads. All this is fully corroborated by his Providence; the history of the world; the rise and fall of families, kingdoms, states and empires, proves it to a demonstration.

Now for the application. Popery robs men of the bible, and shuts them up in the night of ignorance lest its own deeds of darkness should be exposed, and its subjects assert their liberty. We do still worse. We have taken away the bible from a sixth part of our population, and not only shut out from their minds the light of revelation, but also that of the arts and sciences, and with them the blessings of civilized life, lest those whom we thus hold in bondage should discover what their rights are, and perhaps assert them. And carrying the matter still further, we condemn to stripes, imprisonment, and even death, the man who shall attempt to enlighten them in these things! To be sure, I may be told of the Methodist missions among the slaves; the oral instructions with which they are favored; and the 80,000 members in their communion, together with the multitudes in the communion of other churches. All this is very good. But popery does all this, at least in its own way. It affords its subjects preaching, and also oral instruction, and in numerous instances a great deal more.

But popery also robs men of their civil, political and religious privileges. We do the same, and to a far greater extent. For something of all these privileges are enjoyed in most popish countries, especially the former. Look at those laws of the South which forbid a colored man to preach, expound the scriptures, or even to hold a meeting with those of his own color.—Also look at those other disabilities of the like nature, by which a master can prevent his slaves from attending public worship, and even to keep some of the most obvious commands of God. As for political rights, we allow them none at all. Yea, worse. We admit a representation in Congress of three-fifths of them, which representation now amounts to twenty-five, and is the same that has been made use of from the beginning to defend and preserve the rights, so called, of slaveholders, and to destroy the more effectually, those of their victims; and which representation in numerous instances has formed a sufficient majority to turn the scale of some questions of great national import. As for their civil rights it is much the same. The law which in other cases is made to defend the innocent and him who has none to help, and to punish the guilty who may be the most powerful, is in the case of the poor slave in our land, exactly reversed. The law is his veriest oppressor,—his deadliest foe. What are the laws to him, when they are made, interpreted and executed by slaveholders? when it does not admit his testimony in a court of justice, and will not defend his life, if his master can make it appear, (an easy matter of course,) that he died of "moderate correction?" to say nothing of those numerous laws which punish him for things in themselves indifferent, and for which they do not touch the white man? Yea, and still worse, if worse there can be to all this. We rob the slave even of his social and natural rights. The man has even no authority over the wife of his bosom, and the children of his own body. The marriage compact may be dissolved at the will of the master, and thus what God has joined together, man dares put asunder. Children may also be separated from their parents, and the tenderest ties of nature may be severed as though it was a matter of nought. To all this it may be added, that the slave is robbed of the fruits of his hard toil to support the luxury and indolence of his oppressor. And pray, what has popery ever done so bad as this?

But popery supports the inquisition. And are not the punishments inflicted upon slaves by whipping, maiming, hanging without judge or jury, &c. all equally as bad? Yea, are they not worse? for the inquisitors have some sense of shame, and perpetrate the most of their deeds in the dark, but we permit these to be done in the very sight of heaven. Yea we will do it, and another with the book of God in one hand, and the Constitution of a *republic* in the other, will defend the system which admits of these abominations. "And shall not my soul be avenged on such a nation as this?" saith the Almighty.

S. W. C.

"A Crown of Honor!!"

In the CAPITOL of New-Hampshire, and not many rods from the State House, is seen a SIGN; elegantly finished with the "PICTURE of a printing press upon it; underneath is written—"PRINTING OFFICE"—"N. HAMPSHIRE PATRIOT"; surrounding the press, in a semi-circle, is seen, *conspicuous*, enriching the whole, "FREEDOM'S UNDAUNTED ADVOCATE." Underneath appears the name of "CYRUS BARTON." One would naturally expect to hear, and see, the *freedom* of speech, and of the press, *dauntingly* defended. With what surprise then do we behold, issuing from *behind* such a high sounding profession, an apology for the "Boston Mob." How this *undaunted advocate* comments on his *text board!!* "Freedom!" Yes, *freedom*, to trample under foot the law of the State! freedom to tread down the Constitution of the land! freedom to offer the grossest insults to American citizens! freedom, to outrage the rights of humanity! freedom, yes *freedom* to heap any insult upon *abolitionists!* and then extol such villainous conduct as an *honor*, yea, "A CROWN OF HONOR" in which the perpetrators "*may well* GLORY!!!" How *appropriate* and significant is the inscription on the sign!! "FREEDOM'S UNDAUNTED ADVOCATE!!!" Doubtless all that pass by ought to "fall down and worship the golden image" that Cyrus has "set up!!!"

'GRANITE STATE.'

"Truth is Mighty and will Prevail."

Dear Br. STORRS:—The cause of "Abolition" is the cause of God, the cause of humanity, and it only wants to be understood and known, to prevail.

Early last spring, two societies were organized in this town, embracing about 100 members, though I believe no official report has been made of them. They are auxiliary to the Vermont Anti-Slavery Society. We have had some discussion and three regular addresses;—one by Rev. Mr. Millegan, of Ryegate, one by yourself, and one by Rev. Mr. Root of Dover, N. H. during the session of the General Convention of Congregational and Presbyterian Churches in this State. Respecting this latter lecture, which was in the Chapel in this village, I should like to say much. It was well timed—delivered in a christian, candid spirit, and calculated to do much good. We had a respectable audience of our citizens,—students of the Seminary and strangers and clergymen from abroad who were in town at the Convention. All was peaceable and quiet at the meeting. Mr. Root commenced by taking a view of the slanderous reports about Abolitionists, and the opposition to them, as tho' they were unfit to live. Political men gave circulation to the reports that they were incendiary to the South in their publications &c. He denied the charge:—they were friends to the South. He spoke of a man that was taken up at the South and reported to have incendiary pamphlets about him, but they proved to be the Declaration of Independence, and the 58th chapter of Isaiah. Abolitionists enjoin on the slaves to be peaceable,—suffer wrong, but not resist. Some he said, object to the leaders in this enterprize. Well, come and be our leaders; we want light if we are in the dark. What, he asked, do we propose? *The abolition of Slavery. Sin* ought to be abolished immediately. He alluded to the efforts to muzzle the press; stop discussion &c. by persecution and mobs. Persecution was peculiar to man in different ages. Here reference was had to the Reformers; also, slave holders. The Synod of South Carolina gave it as their sentiment, "That the colored population were the heathen of this country." Much, said Mr. Root was doing to enlighten the heathen of other countries, and they ought to be enlightened,—but what was done for the 2,500,000 heathen of our own country? shut up in darkness—deprived of the knowledge of letters, consequently of the Scriptures! Where, he asked, is our

sympathy? They (the people of color) are our neighbors. Two centuries have rolled away, and what have we done? Comparatively *nothing*. He had attended the Convention in N. H. and the one in this town; thus far, his brethren had prayed for other lands, and almost all conditions of men—but *not one word* had he heard offered in prayer for the poor slave. He did not wish to censure his brethren; but these things ought not so to be. He also alluded to the evils and cruelties, very briefly, of Slavery.—the power that was on the side of the oppressor;—law and wealth; but how few to speak for the oppressed!—his own voice could not be heard. But I must forbear; for a sketch of his admirable discourse would not do justice to it. About three weeks since there was a public discussion held in Ryegate, by Rev. Mr. Millegan, a celebrated Clergymen of the Presbyterian Church of that town, who is a decided Abolitionist, and Esq. Bartlett of Groton, an attorney at law, who is in heart and practice opposed to the Abolition cause. I did not attend, as other engagements prevented, but quite a number went from this town, from whom I learned the discussion was ably and fairly conducted on both sides. A Committee was appointed at the commencement to decide on the merits of the cause when they got through, who gave it in favor of Abolition. They proposed another meeting of the same character, and were invited to hold it at this place. Accordingly the appointment was made, and the meeting was to have been yesterday at 11 o'clock, A. M. Public notice was given on the Sabbath, and a great number of the citizens of the town felt desirous to hear it, as they wished to know the arguments on both sides. About two days before the meeting it was rumored that the opponent of Mr. Millegan was not coming. One of the merchants of this place had taken the pains to go and discourage Esq. Bartlett from coming—intimating to him that they would be mobbed, &c. Great efforts were made to gather the refuse of society and agitate the waters of strife, in case they should have a meeting, to disturb and break it up. Mr. M. came according to his appointment, being ignorant of any thing that had been done to hinder his opponent. Between fifty and one hundred had gathered to hear the discussion, from different parts of the town; but a great proportion that would have been here were hindered by the reports that had been industriously circulated that there would be no meeting. However, it was thought best, as the people were waiting in suspense, to call them together and explain to them the cause of the disappointment—make a few remarks and dismiss. Some eight or ten lead got into the house and doors were closed, when the rabble gathered round the doors—closed them, and prevented any more from entering and those from coming who had already entered. After waiting a short time, I left by one of the windows and informed Br. Morse, who had not been able to attend by reason of illness. (He owns probably more than half of the house.)—He walked to the Chapel; one of the doors was immediately opened—Mr. Millegan came out; said just a few words mildly, and passed to Br. Morse's house. No other violence was offered but the slang from the tongue of the depraved rabble.

The Abolitionists retired peaceable as they had offered, and left the ground to the tumultuous spirits who had convened to *stop free discussion!!* None but the *refuse* of society were recognized as actors; but no doubt, in my mind, that the principal guilt of this disgraceful scene lay at the door of one of the merchants in this place, and some others, who would *wish* to be thought of some character among men, yet countenanced and aided it on. They were very clamorous that there would be a mob; but did not so much as raise a finger to frown it down, when no doubt it was in their power to have done so. On the other hand some of them appeared to connive at, and be pleased with it.

Since, however, I should think by appearances, they feel some ashamed of their conduct.

Most of the Abolitionists in this town are persons of influence and respectability. Many of them belong either to the Congregational, Presbyterian, Methodist, or Baptist churches. And though they received this indignity, and violation of their religious and civil rights, with a just sense of the merited rebuke their invaders deserved, they retired with the conviction, "that it was better to suffer wrong, than to do wrong."

But good will come out of this procedure, to the cause of the oppressed. Undoubtedly it will make more abolitionists than a discussion or lectures of many days. As a proof of this, I send an order for 40 copies each of the Emancipator, and Human Rights for one man—for gratuitous distribution;—probably I shall order as many more in a few days.*

Go on my brother and prosper. My heart says go. I was never so firm in the belief of the cause of Abolition being the cause of God as now. My heart is full. My mind is clear. I am no incendiary. I love my country. I love all men. Truth I *must* and *will* defend.

Yours, &c.,

S. KELLEY.

Newbury, Vt., Oct. 23, 1835.

* Since the above order another has been received from Br. Kelley for 60 additional copies each of the Emancipator and Human Rights. Let mobs rave, and political demagogues set them on—to use the language of Mr. Weld of Ohio—they will *make up* abolition *higher* than we can *throw it*." Yes, the *wrath* of man shall praise God and the remainder he will restrain.

G. S.

Forgery.—Nathaniel Freeman, was detected in New-York a few days since, in an ingenious forgery, against A. Tappan & Co.

Slavery and Intemperance--near relatives.

Mr. Editor—In looking over the debates which were had in a Temperance Convention holden in a neighboring State about two years since, as reported in a New-York paper, I was strongly impressed with the justness and pertinency of the remarks made by a member of the Convention in relation to the immorality of the traffic in ardent spirits, and to the intimate connection between it and the infamous traffic in human flesh, the slave trade; between the manufacture and sale of rum and the stealing and selling of negroes. Please to insert the following extract:

"I can prove that no traffic, ever carried on, from the beginning of time, has been the cause of so much evil to mankind, as the traffic in ardent spirits. No violation of a single commandment in the decalogue has involved such a train of evils. No tongue can describe, no heart of man can conceive, the extent of the mischief. An angel might fail in his arithmetical calculations, should he attempt to sum it up. And what shall we say of a cause which produces such effects? Sir, the dictionary I keep teaches me that it is *immoral*.

There is a remarkable circumstance in relation to this subject, which to me appears a conclusive mark of an overruling Providence. It is this—that the traffic in ardent spirit as a drink is inseparably connected with the slave TRADE. Two hundred and fifty years ago, ardent spirit was kept on the shelf of the apothecary, to be used like other poisons, for medicinal purposes alone.—But the discovery of the West India Islands opened the way for stealing and transporting the poor negroes to raise sugar-cane. And God, in judgment permitted this delicious plant to be turned into poison, and simultaneously, this *new taste*, the love of ardent spirit, spread all over Western Europe and America. And the consequence has been that as many white people have died of rum as there have been black men stolen as slaves. And six or seven times as many have been involved in bondage worse than any slave ever felt in any cane-field, or rice-swamp. They have been stripped of health, property, character, reason, life and heaven;—of their all in time and their all in eternity. Thus visibly has God punished mankind for their sins in making slaves of their fellow-men. In this sin, the importer, the wholesale dealer, the country dealer, down to the poor, fly-smitten grocery, where the drunkard gets his death portion, are all partakers. From the drunkard at this end of the line, to the cruel wretch chasing a negro up the Senegal or Gambia, it is all one copartnership of iniquity.

In the year 1817, the Colonization Society was formed, by which we stand pledged to High Heaven to return these poor, injured people, to the land of their fathers. Soon after, the treaties were formed by which most civilized nations have declared the slave trade to be PIRACY. The temperance reformation has followed; the punishment for drinking rum, is lightened as soon as we begin to repent of slavery. In England, the first temperance meeting was held in 1831. I was in London at the time, and heard that *bell* sound—that noble sound, of emancipation—of joy, that has gone over hill and dale, across rivers, mountains and oceans, to the ends of the earth, proclaiming liberty to the captives of ardent spirit. Two short years only have gone by, and what have we seen? Call me fanatic if you please; but it is told out on the page of legislation, and cannot be denied. Great Britain, legislating for nearly one-fourth of the human race, for 150 millions, comes up to the conclusion that it is not worth while to keep 800,000 slaves in the West Indies, making rum for sixteen millions at home.

If a man can see these facts standing out on the pages of history, and say this is all casualty, and that there is no God that cares for the affairs of men—let him enjoy his cold atheism. But as a believer, I am bound to recognize the orderings of infinite wisdom, when I see these things going on *pari passu*. A temperance meeting in one town, in another a meeting to promote the emancipation of slaves. Sir, these two causes, come to me like two angels of mercy, to bless mankind. And in this free country, we must have a republican government, in order to drain the last dregs of this bitter cup. To secure a republican government, we have bound ourselves not to lift our hand to remove it. Well, the law and the constitution are so, and we must submit, except what we can do through public opinion.—And now we see the slavery of the civilized world confined to one black spot, embracing eleven of these United States. And how can *they* stand the collected frown of mankind, as they see it gathering on the brow of the whole world? Is not the traffic in ardent spirit immoral? Sir, the statistics of intemperance prove its immorality. Every grave-yard proves its immorality. The corps of drunkards, with their staggering gait, and their faces studded with carbuncles, (the jewels, sir, of this traffic,) are living witnesses of its immorality.

Periodicals of the American Anti-Slavery Society.

The Executive Committee of the N. H. Anti-Slavery Society having established a Depository at Concord, our friends abroad, throughout the State, can be furnished, from said depository, with the Emancipator, Human Rights, Anti-Slavery Record, Slave's Friend and Quarterly Anti-Slavery Magazine, at the same prices as they are furnished from New-York. We receive a quantity of all these periodicals *monthly* from New-York; and can order them from there to any amount that may be necessary to meet the wants of the public. These publications are designed to *give energy* to persons not *known* to be abolitionists. We trust no abolitionist will be without, at least, one copy of one or the other of these works, if unable to pay for such. The *matter* is different in each of the different works.

The Quarterly Anti-Slavery Magazine is a rich intellectual feast, containing 104 pages per number, or 416 pages octavo a year, on fine paper, done up in good style, and is put at the low price of $1 per year, *always in advance*.—The prices of the other publications are as follows:

Human Rights.

Single copy, 25 cents per annum.
Twenty copies to *one address*, $3,50 or 17 1-2 cents each per annum.
Forty copies to *one address*, $5,00 or 12 1-2 cents each per annum.
Eighty copies to *one address*, $8,00 or 10 cents each per annum.

The Anti-Slavery Record

Will be sold at $1,50 per hundred, and will also continue to be issued on the *monthly subscription* plan.

Emancipator.

Single copy, 50 cents per annum.
Sixteen copies to one *one address*, $5,00 or 31 1-4 cents each per annum.
Forty copies to *one address*, $10,00 or 25 cents each per annum.
One hundred copies to *one address*, $20,00 or 20 cents each per annum.

Slave's Friend.

Single number, 1 cent.
A dozen numbers, 10 cents.
A hundred numbers, 80 cents.
A thousand numbers, $6,50.

We hope our friends will not be content with ordering a *single* copy: let them remember that $8,00 will pay for 80 copies of Human Rights, (published monthly) for a year, or *ten cents* per copy. $20,00 for 100 copies of Emancipator for a year, (published also monthly)—only 20 cents per copy for a year. But if you cannot buy them, tell us how many of the above publications, with the exception of the Magazine, you will have sent you for gratuitous distribution among persons not known to be abolitionists, and inform us how, or by what conveyance, they shall be sent you. All communications on this subject *must* be *post paid*, and directed to "*Editor Herald of Freedom, Concord, N. H.*"

Though the following was not designed for the public, I cannot deny myself the pleasure of giving it to the world. I trust Dr. Farmer will excuse me for doing so.

GEO. STORRS.

Concord 10 Nov. 1835

Rev. Sir,—On account of my health, I found it necessary to leave home for a few days, since which, until this morning, I have seen but little of an Anti-Slavery character—but this morning the Liberator was put into my hands, and I have had matter enough for reflection for several hours. What a soul-stirring and elegant letter is that of George Thompson to Mr. Garrison! For rebuke which our opponents must feel, for invective they cannot repel. Facts—such they must acknowledge to be just, and for reproof which must tinge the cheeks of all native Americans, it has never in the present century been surpassed. And then too, Mr. Garrison's account of the "gentlemanly mob," it deserves to be stereotyped, and millions of copies to be circulated all over the non-slaveholding States. It is admirably drawn up and I doubt not will produce a powerful effect wherever it may go.

I hope to return home to-morrow or on Thursday, and if possible to see you before you set out on your northern journey. Mr. W. and Miss C. are out today procuring signers for the Petition to Congress. Mr. Kimball, for whom, I have felt much anxiety and deep sympathy, was yesterday much as he had been. I pray that he may not have a protracted illness on his own account and the suspension of his useful labors for our cause. May God grant to him all the aids and supports he needs—and may his Good Spirit sustain, comfort, strengthen, sanctify and elevate the soul amidst all the trials and weaknesses of this visitation.

I remain, dear Sir,
Your friend and fellow laborer,
JOHN FARMER.

Rev. Geo. Storrs.

The following is an extract from a letter addressed to Wm. Lloyd Garrison, the next day after the Mob in Boston, by the English Philanthropist, Geo. Thompson. We lament that we have not room for the whole letter, as we think it would do any heart good, unless it be that of a *hardened apologist* for slavery.

A mob in Boston! O tell it not in St. Petersburgh; publish it not in the streets of Constantinople. But it *will* be *told*; it *will* be *published*. The damning fact will ring through all the haunts of despotism, and will be a cordial to the heart of Metternich—sweet music in the ears of the haughty Czar, and a prophetic note of triumph to the sovereign Pontiff. What American lip will henceforth dare to breathe a sentence of condemnation against the bulls of the Pope, or the edicts of the Autocrat? Should a tongue wag in affected sympathy for the denationalized Pole, the outlawed Greek, the wretched Serf, or any of the priest-ridden or king-ridden victims of Europe, will not a voice come thundering over the billows:—

'Base hypocrites! let your charity begin *at home*—look at your own Carolinas—go, pour the balm of consolation into the broken hearts of your two millions of enslaved children—rebuke the murderers of Vicksburg—reckon with the felons of Charleston—restore the contents of rifled mail bags—heal the lacerations, still festering, on the ploughed backs of your own citizens—dissolve the star chambers of Virginia—tell the confederated assassins of Alabama and Mississippi to disband—call to judgment the barbarians of Baltimore, and Philadelphia, and New York, and Concord, and Haverhill, and Lynn, and Montpelier; and the well dressed mobocrats of *Utica*, and Salem, and BOSTON. Go, ye praters about the soul-destroying ignorance of Romanism, gather again the scattered schools of Canterbury and Canaan—get the clerical minions of Southern taskmasters to rescind their '*Resolutions*' of withholding knowledge from immortal Americans—rend the veil of legal enactments by which the beams of light divine are hidden from millions who are left to grope their way through darkness here, to everlasting blackness beyond the grave. Go, shed your 'patriotic' tears over the infamy of your country amidst the ruins of yonder Convent. Go, proud and sentimental Bostonians, preach clemency to the respectable horde who are dragging forth for immolation one of your own citizens. Cease your anathemas against the Vatican, and screw your courage up to resist the worse than papal bulls of Georgia, demanding, at the peril of your 'bread and butter,' the 'heads' of your citizens, and the passage of gag-laws. Before you rail at arbitrary power in foreign regions, save your own citizens from the felonious interception of their correspondence; and teach the sworn and paid servants of the Republic, the obligations of an oath, and the guaranteed rights of a *free* people. Send not your banners to Poland, but tear them into shreds to be distributed to the mob, as halters for your sons. When, next July, you rail at mitres, and crosiers, and sceptres; and denounce the bowstring, and the bayonet, and the faggot, let your halls be decorated with plaited scourges, wet with the blood of the sons of the Pilgrims—let the tar cauldron smoke—the gibbet rear aloft its head—and cats and blood-hounds,* (the brute auxiliaries of Southern Liberty men) howl and bark in unison with the demoniacal cravings of a 'gentlemanly mob'—while above the Orator of the day, and beneath the striped and starry banner, stand forth in characters of blood, the distinctive mottos of the age:

DOWN WITH DISCUSSION.
LYNCH LAW TRIUMPHANT.
SLAVERY FOREVER.
HAIL, COLUMBIA!

Before you weep over the wrongs of Greece, go wash the gore out of your national shambles—appease the frantic mother robbed of her only child, the centre of her hopes, and joys and sympathies—restore to you desolate husband the wife of his bosom—abolish the slave marts of Alexandria,—the human flesh auctions of Richmond and New-Orleans—'undo the heavy burdens,' 'break every yoke,' and stand forth to the gaze of the world—not steeped in infamy and rank with blood, but in the posture of penitence and prayer, a FREE and REGENERATED nation.'

Such, truly, are the bitter reproaches with which every breeze from a distant land might be justly freighted. How long? In the name of outraged humanity, I ask, how long shall they be deserved? Are the people greedy of a world's execration? or have they any sense of shame—any blush of patriotism left? Each day the fragrant inconsistency and gross wickedness of the nation are becoming more widely and correctly known. Already on foreign shores the lovers of corruption and despotism are referring with exultation to the recent bloody drama in the South, and the pro-slavery meetings and mobs of the country generally, *in proof* of the '*dangerous tendency of democratic principles*.' How long shall the deeds of America clog the wheels of the car of Universal Freedom? Vain is every boast—*acts* speak louder than *words*.

* See the accounts in Southern newspapers of '*a curious mode of punishment*' recently introduced, called 'CAT-HAULING.' The Victim is stretched upon his face, and a cat, thrown upon his bare shoulders, is dragged to the bottom of the back. This is continued till the body is completely lacerated!

* The Vicksburgh (Miss.) Register says, that Mr Earl, one of the victims of mob violence in Mississippi, was secured a whole night to elicit confession. The brutal and hellish tormentors laid Mr. Earl upon his back, and drew a cat full fourmost across his body!!! He hung himself soon after in jail.'

See also the accounts of the Mississippi murders given by a correspondent in the Charleston Courier, dating his letter Tyger (how appropriate!) Bayou, Madison County, Miss. The following is an extract: 'Andrew Boyd, a conspirator, was required by the Committee of Safety, and Mr. Dickson, Hiram Reynolds and Hiram Perkins (since killed) were ordered to arrest him. They discovered he was dying, and immediately commenced the pursuit, *with a pack* of TRAINED HOUNDS. He miraculously effected his deliverance from his pursuers, after swimming Big Black River and running through cane-brakes and swamps until night fall, when the party called off THE DOGS. Early next morning they renewed the chase, and started Boyd one mile from whence they had called off the dogs. But he effected his escape on horse (fortune throwing one in his way,) the owner not being accustomed to that training after he quit the bush.'

The following extract of a letter from the celebrated Patrick Henry, formerly Governor of Virginia, furnishes one among many proofs that a person may be fully convinced of the iniquity and dangerous tendency of Slavery, and yet continue to hold slaves. He appears to have been much too wise and candid to attempt to defend a practice, which his conscience whispered him was wrong.

Hanover, Jan. 18, 1773.

Dear Sir:—I take this opportunity to acknowledge the receipt of Anthony Benezet's book against the slave trade. I thank you for it. It is not a little surprising that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvement in the arts, sciences, and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors, detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty—that in such an age and such a country, we find men professing a religion the most benevolent, mild, gentle, generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destructive to Liberty.

Every thinking, honest man rejects it in theory. How few in practice from conscientious motives!

Would any one believe that I am master of slaves of my own purchase! I am drawn along by the general inconvenience of living here without them. I will not—I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts and to lament my want of conformity to them.

I believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to improve it if it happens in our day; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery.

If we cannot reduce this wished for reformation to practice, let us treat the unhappy victims with lenity. It is the furtherest advance we can make towards justice. *It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.*

I know not where to stop. I could say many things on the subject; a serious view of which gives *a gloomy perspective to future times.*

The following is from the Washington Telegraph, one of the most violent of the pro-slavery papers:

The Excitement against Abolition.

The news from Utica and Boston will arrest the attention of our Southern readers. It will be seen that force has been substituted for law, and the *persecution* which threatens to drive Abolition into the ascendency, we have always feared, has commenced.

The object of the partizans of Mr. Van Buren is to create a belief, in the Southern States, that Abolitionists are a weak and despised party, so contemptible that public opinion has already put them down. If the impression can be so made as to divide the South, and quiet their fears on the question of Abolition, until he can be seated in power, he will then be prepared to take another tack, and throw himself on the tide which the powerful reaction in favor of Abolition and the *persecuted* advocates of immediate emancipation, must beget.

We are aware of the jealousies already created. We are aware that it will be said that we are hard to please; and that many of our Southern readers will rejoice in these exhibitions of popular violence, as a proof that the people at the North are disposed to put down Abolition by force if necessary. We would beg them to bear in mind that a few interested party leaders may excite a mob, which, so far from speaking popular sentiment, will create a powerful sympathy, and give a new impulse to the cause which they profess to overthrow. It is not at the North as it is at the South. The people feel an instinctive dread of the mob; the people of property, as well as every friend of peace and order, feel the necessity of sustaining order—the order of society and the supremacy of the law; and they will all feel the necessity of sustaining the Abolitionists against the mob, and they will, we fear, be protected against legal restraints. The action against these Abolitionists must be through the virtue, intelligence, wisdom, and patriotism of the North. This is a work of time; it is to be done by argument, and not by brute force. The strong impulse of interest, and a sense of a common danger unites the South against the Abolitionists. There violence does not so much shock the moral sense of the public. But at the North the case is reversed; there the *sympathy* is entirely with the poor negro, and the feeling, the *moral* sense, is on the side of emancipation. All, every one, hopes to see the day when this blot shall be erased from our national escutcheon. Violence there must promote the cause of Abolition. We would admonish the South to be firm. Now is the crisis of the Republic. Nothing but wisdom prudence, moderation and firmness can carry us safely through. We do not despair.

The Slave Question. We copy the following article from the New York Evening Post, in which it appears as a communication:

"It will be conceded I think that several important results have grown out of the excitement on the subject of Slavery, amongst which are:—

1. The fact that the Southern press and the universal public opinion of the South is in favor of perpetual slavery.

2. That the South do not pretend to justify slavery on the ground of inheriting their slaves from their fathers but on the score of right, founded upon justice and divine revelation.

3. That the South regards gradual emancipationists as more inimical to their interests than immediate abolitionists.

4. That the objection, that slaves are unqualified for freedom is a northern objection, and one that has no existence at the South.

5. That the clergy and laity of the different religious denominations at the South (as a general thing,) are in favor of slavery, and desire its perpetual continuance '*Esto Perpetua*.'

6. That the South has no fear of insurrection in case the slaves are liberated, but only if they are continued as slaves, and the excitement at the north continues.

These conclusions I have drawn from an extensive examination of southern journals, and more particularly the following: the Charleston, Richmond, Washington, Mobile and New Orleans papers—from the accounts of various clerical bodies which have been in different parts of the southern states, and letters which have appeared in the Northern prints, dated at the South."

Herald.—A Vicksburgh Register says, that Mr. Earl, one of the victims of mobocracy in Mississippi, was secured a whole night to elicit confession. The brutal and hellish tormentors laid Mr. Earl upon his back, and drew a cat full fourmost across his body!!! He hung himself soon after in jail. Spirit of law and humanity, hast thou fled our country?

POETRY.

[From the N. Y. Evangelist.]

Hymn for the Convention.

The following Hymn for the use of the New-York State Anti-Slavery Convention, held at Utica, Oct. 21, 1835, was composed, a few nights previous, by a young lady, recently converted to the cause of immediate Emancipation. The circumstances of the meeting of course prevented any exercises of singing.

TUNE.—Bruce's Address.

1. Children of the glorious dead,
Who for freedom fought and bled,
With her banner o'er you spread,
On to victory.

2. Not for stern ambition's prize,
Do our hopes and wishes rise;
Lo, our Leader from the skies,
Bids us do or die.

3. Ours is not the tented field—
We no earthly weapons wield—
Light and Love, our Sword and Shield,
Truth our Panoply.

4. This is proud Oppression's hour;
Storms are round us; shall we cower?
While beneath a despot's power
Groans the suffering slave?

5. While on every southern gale
Comes the helpless captive's tale,
And the voice of woman's wail,
And of man's despair?

6. While our homes and rights are dear,
Guarded still with watchful fear,
Shall we coldly turn our ear
From the suppliants's prayer?

7. Never! by our country's shame—
Never! by a Saviour's claim
To the men of every name,
Whom he died to save.

8. Onward, then, ye fearless band—
Heart to heart, and hand to hand;
Yours shall be the patriot's stand—
Or the martyr's grave. S. T. S.

CHILD'S DEPARTMENT.

Faith.

Many little children do not know what *faith* means. They read it in the Bible, and hear people speak about it. But it is all a riddle to them. Now I am going to explain it to you. *It means believing just what God says.* That is faith. I do not mean it is believing with the mind merely, but it is believing with the *heart*. It is wishing that what God says, may take place. Suppose a little boy, said Dr. Payson, is going thro' a wood in a dark evening with his father. He is afraid; "Keep hold of my hand tight," says his father. "I know the way; we shall get out of the wood soon." The little boy believes what his father says, clings closer to his hand, and is not afraid of any thing. *This is faith.*

Now, dear children, there is trouble in the land. We hear of mobs, of murders, and of many wicked things. Some of your dear relations and friends are insulted and threatened, because they plead for the poor slave. Well, we must not be afraid. God is our heavenly Father, and we must cling close to his hand. He can lead us through safely.

"God is our refuge in distress; a very present help in trouble. Therefore will we not fear though the earth be removed, tho' the mountains be carried into the midst of the sea; though the waters thereof roar and are troubled, and though the mountains shake with the swelling thereof."

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust. Surely he will deliver thee from the snare of the fowler."

"Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."—*Slave's Friend.*

The Weasel and Chicken.

"The other night, when G. was here, he heard a great noise, got up, went out, and saw a weasel taking one of our little chickens away. It then came for the other. G. chased it away, and said he never saw a hen in so much distress." So writes a little girl, in the country, to her father in the city. Now, if a poor *hen* feels so much destress when one of her little chickens is snatched away by a weasel, how must a *woman* feel when her darling baby is torn from her by slavers? They are MEN-WEASELS. But we must not hate them. We must pray for them, try to persuade them to do better, get them to repent, and ask God to forgive them if they do.—*Ibid.*

The Butterfly.

"Don't fly *agin*," exclaimed a boy, as he threw his cap violently on to the ground, over a pretty butterfly. "Dont fly agin, I guess," said he, as he stooped down to pick up his cap. It was on a play ground, near a school. Hundreds of butterflies were flying about in all directions, enjoying themselves in the sun. The boys were chasing them, and trying to kill the poor harmless insects. The boy I speak of was almost in a passion, and a little girl was standing by looking at him. What had the butterfly done to hurt the boy? Nothing. I was pained to see so much cruelty. I fear that boy if he lives to grow up will be a wicked man. Poor slaves, when they escape from bondage, are chased just so. Like the butterfly they love freedom, and those who are stronger than they knock them down.—"Don't fly *agin*," "don't fly agin, I guess, or I reckon," say the pursuers. How much better is a man than a butterfly?—*Ibid.*

Mr. Harris is a colored man, who lives in the State of New-York. He is now twenty-five years of age, and has purchased himself of his master, (who lives in a slave state,) for $800! He has also redeemed three children, and brought them into a free State.

The following is the report of a Committee of the N. H. Conference of the Methodist Episcopal Church on Rev. G. STORRS' case, and adopted by said Conference at its session in August last.

The committee appointed on the case of Brother Storrs, beg leave to report, That the difficulty in relation to Br. Storrs, which has been submitted to their consideration, grows out of an editorial article which appeared in the 462d No. of the Christian Advocate and Journal, in which he is called "a bitter reviler," and indirectly, a railer. In this article your committee find the following language:

"Look at the spirit manifested by the writer of the article on our fourth page, in his remarks upon the editors of this paper. And these are the musings of a man, a Christian brother, who, in his zeal for equalizing the black population of our country with the whites, applies the golden rule, 'Do as you would be done by.' What a metamorphosis is here! The hitherto amiable Brother Storrs changed into a bitter reviler! Does he wish us to do by him, what he has done by us? We dare not. We are forbidden to bring a "railing accusation." But we can hardly avoid saying, that if this be the effect of abolition principles, the sooner they are checked, the better for the church, and the world, and certainly for the individuals themselves, who are infected with them."

The communications written by Brother Storrs, which are here referred to by the sinior editor of the Christian Advovate and Journal, your committee have read and considered with careful attention. And though your committee do not apprehend that they are called upon in the discharge of the duties assigned them, to express an opinion as to the merits of the controversy, which has given rise to the article referred to, yet they do believe, that they cannot discharge their duty to Brother Storrs without recommending for adoption by this Conference the following resolutions:

Resolved, 1st. That in the opinion of this Conference, there is nothing in the remarks of Brother Storrs, referred to by the senior editor of the Christian Advocate and Journal, which can be justly construed into railing, or "bitter reviling."

Resolved, 2d, That if Brother Storrs *had been guilty* of "railing," and "bitter reviling," whether publicly, or not, his fault should not have been proclaimed through the columns of a newspaper, until he had been regularly convicted of this crime, before the Conference of which he is a member.

Resolved, 3d, That if there was any thing *peculiarly objectionable* in the pieces written by Brother Storrs, to which the editor refers, then, that circumstance *alone* should have kept them from the columns of that paper; especially as the editor had *refused* Brother Storrs the privilege of defending himself from the charges preferred against him, in the columns of the Christian Advocate and Journal.

Resolved, 4th, That a copy of the foregoing report be forwarded to the Christian Advocate and Journal, and Zion's Herald for publication.

SCHUYLER CHAMBERLAIN,
SAMUEL NORRIS,
D. I. ROBINSON, } *Committee.*

Portsmouth, N. H. August 6, 1835.

The above *report*, according to the usages of the Methodist E. Church, should have been published in the Christian Advocate and Journal, agreeable to the vote of the N. H. Conference; but instead of this, the editors of that paper refused or neglected to give it an insertion, and commented severely upon it, with great injustice to said Conference, inasmuch as the members of that Conference were judged and condemned without the privilege of their doings being seen by the readers of the Advocate. A number of the members of this Conference, therefore, offer the following *defence*; we wait to see whether the editors of the Advocate, after having had several weeks for calm reflection, will be disposed now to do justice to this annual Conference by inserting their defence agreeable to their request.

DEFENCE

of the New-Hampshire Conference against some remarks which appeared in the 468th No. of the Christian Advocate and Journal, in relation to its Report on the case of Rev. GEORGE STORRS, member of the said Conference.

The undersigned, members of the New-Hampshire Conference of the Methodist Episcopal Church, would take this opportunity of addressing the Christian public, and especially the Ministers and members of the Methodist church, in relation to some remarks which appeared in the 468th No. of the Christian Advocate and Journal, in which the doings of the said Conference, at its last session in Portsmouth N. H. are *implicated*, and, as we believe, most *unjustly censured*.

In making this appeal to the public, we trust, we hardly need to say, that for one individual, living in a distant state, and an entire stranger to the most of us, for such an one or two to take it upon themselves to pass a public censure upon the official doings of one hundred and twenty ministers of the gospel, *when acting in their Conference capacity and in the regular discharge of the solemn duties which the Discipline of the Church enjoins upon them*, and which they owe to one of their accused members is a most singular proceeding, and one which they cannot be justified in submitting to, in silence. The obvious connection which the above named remarks and censures bear to a number of other communications which have appeared in the same paper within the course of eighteen months past, leave us no room to doubt as to their design and tendency, and the duty which is imposed upon us by their publication. We have to observe, therefore,

1. That the Report of the New-Hampshire Conference on the case of the Rev. George Storrs, was prepared by a Committee appointed by the Conference, and it was adopted by the Conference, in the discharge of the regular Conference business. The Discipline, it is well known, makes it the duty of the Conference to examine the character of each one of its members, and if any thing appears against any one, it must be investigated, nor can such an one receive an appointment from the episcopacy, till the difficulty is removed and he gives satisfaction to the Conference. When, therefore, the presiding officer inquired if there were "any thing against Br. Storrs?" it was stated in answer, that there "was something against him, and that he had been proclaimed in one of the public prints as "a bitter reviler" and guilty of "railing;" this, if true, it was believed, was *unministerial* and *unchristian*, and accordingly a committee was forthwith appointed to look into the subject and ascertain whether he were guilty or not.

Now, suppose Br. Storrs had been charged with *falsehood*, or *theft*, or *murder*, in one of the public papers, and the Conference, of which he was a member, had passed it over in silence, when some of them knew that he had been thus implicated before the whole world? And why not connive at one charge made against one of our members as well as another? And surely "bitter reviling" is not a little sin, it is not a small offence, when committed by a minister of the gospel, that we should pass it over on this account.

"Whosoever," says the Rev. J. Wesley, "Whosoever shall so give place to the devil, as to break out into reviling, into designedly reproachful and contumelous language shall be obnoxious to hell fire, shall, in that instant, be liable to the highest condemnation."—(*Disc. upon Christ's sermon on the Mount.*)

2. We deny that there was any real or implied "jurisdiction" assumed "over the editors of the Christian Advocate and Journal." in the Report of the New-Hampshire Conference on the case of Br. Storrs. And has not an annual Conference the right to examine the characters of its own members? When one of them is publicly denounced as "A BITTER REVILER" and a *railer*, have they not a right, nay, is it not made their solemn duty by the Discipline, to say whether he is guilty or not? Especially, when a minister in our own church has been proclaimed by one of our own brethren, through the length and breadth of this land, as guilty of a "crime sufficient to exclude him from the kingdom of grace and glory," can we not be permitted to say whether we think him guilty or not, without provoking his accuser to threaten to "reform" the Church, or "to leave its communion?"

3. We deny that the judgment of the Conference on Br. Storrs' case, was "made up altogether on *exparte* testimony," as the Christian Advocate and Journal affirms.—The Rev. N. Bangs stated in that paper, that Br. Storrs had become a "BITTER REVILER," and in the same number of that paper *he, himself produced the evidence upon which this statement was founded, and it was upon this evidence, produced by the accuser himself, that the judgment of the Conference was rendered*, as the Report declares expressly!—And of this act of an annual Conference, composed of one hundred and twenty ministers, the editors of the Christian Advocate and Journal say,—"if such unprecedented proceedings are to be sanctioned in our church judicatories, there is an end of all justice, and therefore the sooner they are checked the better!" They think the "Report" a very "extraordinary" one, and if they "could believe it possible," that the M. E. Church would sanction it, they "would use their influence to reform it, and if they could not succeed" they "would leave its communion"!!!

4. But what is the "head and front of our offending" in this affair? Why, simply this, the New-Hampshire Conference has ventured to *differ in judgment* as to the supposed guilt of one of its members from the Rev. N. Bangs! This we believe to be the whole of our offence, notwithstanding all that is said about any real or implied "jurisdiction," which was ever assumed "over the editors of the Christian Advocate and Journal" by any one. We have said that Br. Storrs is not a "railer" nor a "bitter reviler," the senior editor of the Christian Advocate and Journal had said he was guilty of these crimes and both of the editors of that paper "still think the accusation just;" in this we differ, but on our part, however, we are far from believing this difference of judgment a sufficient reason why either of us should turn "radical" and attempt to *reform* the church, and in case we "could not succeed" in our "agitating" and "reforming" process, threaten to "leave its communion." Had the New-Hampshire Conference joined with the accuser of Br. Storrs and *condemned* him as "*a bitter reviler*," we venture to say, we should have heard no complaint from New-York, as to any assumption of "jurisdiction" over any one, nor any thing about the "*exparte* testimony," upon which this brother had already been judged, condemned, and proclaimed all over christendom as a "railer" and "a bitter reviler."

5. We have said that the Rev. G. Storrs is not "a bitter reviler," and this judgment was rendered by the Conference of which we are members upon the very evidence produced by his accuser. If the Rev. N. Bangs pleads an "arrest of judgment" because he was not present, when the Conference examined the evidence upon which the above named solemn charge was predicated, we ask, why was he *not* there? Why did he not appear and prefer his charge against the accused, in private, according to the command of the blessed Saviour? And why was he not there to prefer his charge, before the Conference to which the accused belonged, before he proclaimed him to the world, without private admonition, and without a trial of any kind, as a railer and "*a bitter reviler?*" These are home questions for our brother of the Advocate to answer, and it comes with a poor grace indeed for him now to complain, as having been "tried and condemned unheard," and as "in his absence," not being "even notified that his case was to be investigated;" and this, too, when there was no investigation of his case at all, otherwise than our justifying one of our own members from the foul crimes of which it had affirmed him guilty, "in his absence, unheard, and without even notifying him that his case was to be investigated." And now could the Conference say that Br. Storrs was *not guilty* without saying at the same time, that his accuser had erred in affirming that he was guilty?

6. We aver that it is true, as stated in the Report, that "the Christian Advocate and Journal refused Br. Storrs the privilege of defending himself in the columns of that paper, against the charges which it had preferred against him," and it refused the Rev. Messrs. Wilson, Merrill, Sunderland and Perkins, the same privilege with him.—There are charges in the 442d No. of that paper, in which these brethren are accused of "mis-representation and unfairness," bringing false accusations," &c., and to these implications the Christian Advocate and Journal did positively and peremptorily refuse to admit any reply from the persons whom it accused. To these accusations those brethren did make a reply, for in the 447th No. of the Advocate the editor says he had read it, but it never was admitted into his paper, though it was requested, as may be seen by referring to the 285th No. of the Zion's Herald; and yet in the 481st No. of the Advocate, the editor says, that he had "made no charges that he knew of!!" And in this No. of the Advocate, also, we find Br. Storrs accused again, with the other brethren above named. Among other things they are charged with having attributed language to that paper which it never used, and from the 292d No. of Zion's Herald, we learn that a reply was offered to this accusation, *but the Advocate refused to admit it or any thing of the kind.* We will confidently rest the question with the public, to say, whether the statement in the Report is not fully sustained, with regard to the refusal of the Christian Advocate and Journal, to admit a defence from Br. Storrs, when it had accused him.

7. But why does the Christian Advocate and Journal, *now* refuse to admit into its columns the "Report" of the N. H. Conference which it censures so highly? *Why is this document witheld from its readers?* And why is this new phraseology adopted, and the brother in question called "*Mr.* Storrs,"—"*Mr.* Storrs?" And why are we told in those remarks, that a "majority" of the N. H. Conference are "abolitionists," and this fact assigned as a "sufficient solution" or reason for their justification of a brother who had been wrongfully accused? Is there no uncharitable "surmisings" no crimination of the motives of a whole Conference of ministers in all this? And what more do the great proportion of the readers of that paper know of our sentiments now, than they do of the Chinese language? The Christian Advocate and Journal has never told its readers what the sentiments of "Abolitionists" are, but long ago denounced them as an "*injudicious, anti-republican, jacobinical, speculative, hot-headed, furious and frenzied*" set of beings; and then soon after declared that "their doctrine could not find an advocate, nor an apologist in the columns of that Journal." The New-Hampshire Conference have given an expose of their sentiments in the "Report of the Committee on Slavery," adopted in Committee of the whole at its last session. Over whom have the editors of the Christian Advocate and Journal assumed "jurisdiction" in *refusing* to publish that Report? Why are they unwilling that their readers should know our sentiments on the subject of Abolition? We know, and the editors of the Advocate know, that thousands upon thousands in this land, attribute sentiments to us as "Abolitionists" which we never held, and which we repudiate as much as they do, and for these sentiments alone, to which we do not, and never did hold, we are *proscribed*, CENSURED, DENOUNCED, and *PERSECUTED!* For these sentiments, our meetings for religious worship are interrupted, schools for the instruction of the ignorant are broken up, and some of our number have been mobbed, their houses ransacked by a lawless rabble, and their goods burnt in the streets! And for these sentiments, to which we no more hold than our persecutors themselves, some of our number, (or some thought to be, at least,) have been violently seized and put to death!!! And so when the Christian Advocate and Journal wishes to excite a prejudice against the official doings of an annual Conference, it may call a "majority" of its members by the name of "Abolitionists," while it carefully abstains from telling its numerous readers what we, as "Abolitionists" believe. This is a kind of dealing, we confess, which we never anticipated receiving from professing Christians. Ministers of the gospel, and members of the Methodist Episcopal Church, however, are of "like passions with other men."

8. The editors of the Christian Advocate and Journal protest against our "Report" because they think it censures them, and hence they pronounce it a "great stretch of authority, and a bold assumption of power which did not belong to" the Conference.

But was it a "bolder assumption of power" for the N. H. Conference to clear one of its own members from an unjust imputation which another had cast upon him, than it is now for these two editors to take it upon them to *censure* and *condemn* the official act of an annual Conference? Who gave these brethren of the Advocate "jurisdiction" over the New-Hampshire Conference, and over the Bishop who presided at its last session? For we have not forgotten that Bishop Emory stated to us at the Conference repeatedly that *he could not and would not put a question for the adoption of the Conference which involved any unconstitutional principle, or any principle contrary to the Discipline;* and accordingly he did refuse to put a motion for the adoption of another Report, which, in his opinion, involved a principle of this kind. Hence it follows, that if there were any thing in this act of the Conference so "very extraordinary" as the editors of the Advocate would have us believe and so far beyond our "jurisdiction" as a Conference, our respected and venerable Bishop, "was corrupt" enough "to sanction" our "proceedings," and the editors of the Advocate, may "feel themselves justified, nay, called, from a sense of impertinence, to use their influence to reform;" and as well as the members of the N. H. Conference of the M. E. Church, and "it cannot succeed" in their reforming process they can, if they choose, "leave the communion" of the church to which they long.

Samuel Norris,
Schuyler Chamberlain,
D. I. Robinson,
Eleazer Wells,
Elihu Scott,
Matthew Newhall,
James Templeton,
Salmon Gleason,
Nathan W. Scott,
Joan. Hazelton,
Samuel Hoit,
Guy Beckley,
Edward A. Rice,
Daniel Feld,
S. P. Williams,
Arnold Adams,
Samuel Kelley,
George F. Wells,
Moses Chase,
Jared Perkins,
George Putnam,
Solomon Sias,
Nathan How,
A. P. Brigham,
Enos G. Page,
H. J. Wooley,
F. T. Daily,
Newell Culver,
Americus K. Howard,
John L. Smith,
Elijah Mason,
Cyrus Liscomb,

[The editors of Zion's Herald, Christian Advocate and Journal, Pittsburg Conference Journal, West. Methodist, West. Christian Advocate, Maine Wes. Journal, Christian Sentinel, and New-York Evangelist are respectfully requested to give the above a place in their papers.]

November 1835.

"WHAT! THE WHIP ON WOMAN'S SHRINKING FLESH!"—Hard must the heart be that does not instinctively revolt at this climax of Slavery's sins. This is but one of the fruits of Slavery, yet this alone, if there were no other, if all else were in perfect accordance with justice and humanity; this alone is enough to make every man, every *human* man, loathe and abhor this accursed source of a thousand evils.

There! there! that lash! that shriek!—Oh, God! if it were but some horrid dream—but no; there she stands, a woman—mother, writhing in agony from the blows of the cart-whip! Men! *are* ye men? beasts! *demons!* hold!

Daughters of New-England! Mothers of New-England! will ye spare your exertions? *Is she not a woman and a Sister!*—*Times.*

QUERY.—If the conduct of the Abolitionists should cause the dissolution of the Union, would that dissolution abolish slavery?—*Bost. Cent.*

We answer confidently and unhesitatingly, yes, and will give our reasons. In such a case the free states would not be obliged to assist in restoring runaway slaves. They would become freemen the moment they crossed the line. Perpetual jealousies would exist between the two countries which would eventually produce a declaration of war, when the colored population of the South would unquestionably join us against their masters. The slaves not being held in check by the free states, and being sure of their sympathy, perhaps their assistance, would throw off the yoke, and assert their independence—to prevent these results the Southerners would do what they now refuse to give them their freedom his men, and thus bind them, to their interests. The latter would be the wisest course then, and it is the wisest course now, as it can be done more safely with co-operation.—*Lowell Times.*

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1/2
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1/2
The OASIS, by Mrs. Child, 1.00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
TREE OF LIBERTY, [an engraving,] 12 1/2
ENGRAVING of kneeling female slave 6 1/4
Shields of Slavery, [an engraving,] 6 1/4
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1/4
Fast Day Sermon, by Rev. David Root, 6 1/4
DESPOTISM OF FREEDOM, by D. L. Child, 8
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
PROCEEDINGS of the E. N. Convention held May 1834.

☞For Sale at the Herald of Freedom Office, Merrimack County Bank Building.

ANTI-SLAVERY ALMANAC for the year 1836. Price $4 per hundred—6 1-4 cts. single.

For sale at the Herald of Freedom Office.

THE HERALD OF FREEDOM

Is published at Concord, N. H., on Saturday of every other week.

TERMS.—One dollar per annum, if paid in *advance*; One Dollar and twenty-five cents, if in three months: One Dollar and fifty cents will be charged if payment is longer delayed.

Agents procuring subscribers and becoming responsible for the payment, will be entitled to every sixth copy.

☞All Letters and Communications, POST-PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.